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"related, namely: (1) to an association of simultaneity; and (2) to an association of "immediate succession." There is much that is suggestive in the sixty-seven pages of this pamphlet.

κρς.

FINITE HOMOGENEOUS STRAIN, FLOW, AND RUPTURE OF ROCKS. Bulletin of the Geological Society of America. By *George F. Becker*. Rochester: Published by the Society. 1893.

This is a purely technical research, concerning the causes and form of the discontinuity of rock masses. The studies presented are the outgrowth of field-work in the Sierra Nevada of California. This range is so intersected by false joints, schistose and slaty cleavages, that on a scale of one mile to the inch their average separation would be for the most part microscopic. The dynamic manifestations in these regions are very systematic. Some of the strains which have produced this phenomenon have been infinitesimal, and others have been finite. Only the latter are here treated. Finite strain, the relations of stress to strain, the nature of finite shear, viscosity, flow, plasticity, ductility, and rupture, the relation of plastic solids to fluids, the spacing of fissures formed by inclined pressures, jointing, and slaty cleavage, are the chief subjects discussed. The most important result of the investigation is that jointing, schistosity, and slaty cleavage all imply relative movement and are thus as truly orogenic as falls of notable throw. "In the light of this conclusion," says the author, "it appears that if one could reproduce the orogeny of the Sierra in a moderate interval of time on a model made to a scale of one mile to the inch, it would seem to yield to external and bodily forces much like a mass of lard of the same dimensions."

This pamphlet is neatly got up, and reflects credit upon the author and publisher.

μκρκ.

DER ECHTE UND DER XENOPHONTISCHE SOKRATES. By *Karl Joël*. Volume I. Berlin: R. Gaertner. 1893.

There are two sources from which we have derived the main bulk of our knowledge concerning Socrates; namely, the writings of Plato and Xenophon. The former is generally regarded as an idealiser, and the latter as an historical biographer; for Plato simply uses the impressive figure of Socrates to expound his own philosophy, while Xenophon, the general, the politician, the historian, is supposed to give in the "Memorabilia" a simple and faithful account of what appeared to him worthy of being preserved. As Xenophon was not a philosopher himself, it is tacitly assumed that he had no reason to alter, to suppress, or to add his own personal views to the historical account of the great master whom he bore in grateful remembrance as a faithful disciple. There are some other sources; but they are less rich than those of Plato and Xenophon. Among them must be mentioned several passages in Aristotle, especially in "Magna Moralia" I, p. 1182, a 15. Our author urges with

good reason that the Xenophontic Socrates is radically different from and even opposed to the real Socrates, and that we ought to rely more on Aristotle than on Xenophon. Xenophon's "Memorabilia," Karl Joël declares, is not an historical writing but a *Tendenzschrift*, and we have to be on our guard wherever Xenophon's special tendency comes in.

Socrates is the representative of the philosophical spirit of Attica, and the character of his teachings may in a word be described as a noble and sublimated subjectivism. Socrates is a rationalist and as such he opposes the mysticism of the soothsayer and mantic. He goes so far in his rationalism as to identify knowledge and virtue. He cannot understand, from his point of view, (which regards the soul as a rational being only and leaves out of sight the existence of impulses,) that a man can knowingly neglect to choose the better thing and choose the worse. Plato, in order to avoid the error of Socrates, invented the distinction between the rational and irrational part of the soul and Aristotle criticises Socrates saying τὰς γὰρ ἀρετὰς ἐπιστήμας ἐποίει.

The subjectivism of Socrates appears in his trust in the δαιμόνιον, the divine voice within his soul, his rationalism in his constant request to gather information before beginning to act. He exhibits in his talks great irony; for instance, when telling a politician that as a shoemaker must know his trade before making shoes, so he, the politician, ought to know *his* business before undertaking to manage affairs of state. Again and again he satirises the bungling levity of men who imagine that in the greatest and gravest things of life they can act without any information. Both the subjectivism and rationalism of Socrates appear in his constant inculcation of the Delphian motto "know thyself."

What a different character is Xenophon! He was a convinced believer in manticism. There are more than a hundred passages in his writings in which not rational forethought but the art of the soothsayer is left to decide the most important questions of practical life. When the courageous ten thousand offered him the leadership in their dangerous retreat, his ambition urged him to accept, but he first asks the God, and the omens being unfavorable, he refuses. He did not accept the offer until he had received another more auspicious omen. In the same way Xenophon acts throughout. All important decisions which prudence would urge, are made dependent upon sacrifices, dreams, or the flight of birds, and more than once the safety of the army is greatly endangered by a fatal passivity caused through unfavorable omens which prevent Xenophon's acting with decision at the right moment. It is no exaggeration to say that these ten thousand Greek soldiers escaped only by good luck the fate of the Athenian army in Sicily under Nikias. And this man, a zealous believer in manticism, should be an impartial and reliable historian of the doctrines of Socrates? The δαιμόνιον of Socrates is changed into a mystic power, a kind of *spiritus familiaris*. It has ceased to be the divinity of man's inner self as which it appears in Plato's account, and is represented by Xenophon as some peculiarity of Socrates which was given him as a special favor by the gods. Socrates

dethroned the old fate that was supposed to rule the affairs of men and pointed out the importance of knowledge, for through knowledge we can learn to regulate our fate ourselves. The philosopher who thought little of well-being, of *εὐτυχία*, and demanded above all a well-doing, an *εὖ πράττειν* ("Memorabilia," III, 9, 14, 15,) did not recommend asking soothsayers questions where we should better ask ourselves, although it is probable that he recommended the Athenians to apply to the Delphic oracle instead of relying upon omens not so much because he believed in prophesies, but because he thought that they would be influenced by the authority of this venerable institution whose wisdom and conservative spirit were beyond question, so that good advice could be expected from it. Karl Joël, accordingly, advises us to read the "Memorabilia" with an inversion of the points, viz., to convert the sentences qualified by "although" and "to be sure" into the main sentences and *vice versa*. In this way we shall be able to distinguish between the pagan orthodoxy of Xenophon and the rationalism of Socrates. Why does Xenophon not state directly and simply (1) Socrates advised his friend to ask the oracles in all cases of uncertainty, (2) manticism is indispensable in the economy of a household as well as of a state, and (3) the gods have not granted us any real knowledge as to a final success and reveal it through special revelations. Why must he add long sentences introduced by "although"? He adds to (1) that everybody ought to act solely according to his own conviction, to (2) that all the trades up to the highest professions had to be learned before practiced, and to (3) that those who inquired at the oracles for things which could be learned and studied in the usual way are crazy and even blasphemers.

This sketch may suffice to characterise the book which is much better than could be anticipated after a perusal of the preface, which almost induced us to lay it aside unread. It is not the modesty of the author which produces a prejudice but the random talk concerning things which neither a reader nor a reviewer will care to know. The author has apparently no talent for writing prefaces, and he would be wise to omit them in the future entirely. The book might be very much condensed, repetitions avoided, and an alphabetical index certainly should have been added.

It contains *five hundred and fifty-four* pages; and the author says he is preparing a *second* volume. We think it would have been better for his views if he had expressed them in a pamphlet.

κρς.

A PERPLEXED PHILOSOPHER. Being an examination of Mr. Herbert Spencer's various utterances on the land question, with some incidental reference to his synthetic philosophy. By *Henry George*. New York: Charles L. Webster & Company. 320 pp.

The "Perplexed Philosopher" herein described is Mr. Herbert Spencer, and persons who like ginger in their ale will enjoy this book; for its eloquent invective, hot from the heart, cheers us like that stimulating drink. Because of this fiery and